to leaven which a woman [the perfected church] took and hid in three measures of meal [the three worlds of men] till the whole was leavened." If this were the kingdom of Satan, or "the leaven of the Pharisees," there would be good reason for thinking that this parable referred to an overwhelming state of corruption. But in such a case, as the whole is leavened, it would be a greater victory of evil than even the advocates of that theory would be willing to allow. Leaven does not *always* represent evil, unless the working power of the kingdom of heaven is evil.

It is urged that leaven is a killing power. But even so it is not against our view. The leaven kills a natural element in the meal, but because of this the bread is raised. So the truth embodied in the kingdom of heaven, in order to raise men into the condition of Christ, kills the natural, Adamic element —the enmity. Death and rising are necessarily related in regeneration. This principle was illustrated in the death and resurrection of Christ. "In that he died, he died unto sin once; but in that he liveth, he liveth unto God."—Rom. v. 10.

"Except a kernel of wheat fall into the ground and die, it abideth alone; but if it die, [as Jesus died], it bringeth forth much fruit."—John xii. 24. This is the key of all hope for mankind. The gospel of Christ is the killing and raising power.

The effect of the Pentecostal baptism of the Spirit was typified by the *leavened* loaves waved before the Lord.—Lev. xxiii. 15-20. The sheaf of grain was presented fifty days sooner.—Vs. 9-12. The relation between them as to time was the relation between the resurrection of Christ and Pentecost. His resurrection was the great gospel fact, but it was not to be given to the world as the bread of life until it was quickened by the Spirit in the hearts of the preachers. Thus leavened it was ready to be used. In this matter we have a contrast between the law and the gospel.

Yes, we believe that the leaven is the life-giving gospel truth embodied in the kingdom of heaven after this age of mixture and partial failure is past; that the Woman is the perfected Church united to Christ by the heavenly marriage; and that the meal represents the three worlds of men—the people of the world that was, the world that is, and the world to come. "As in Adam all die, even so in Christ shall all be made alive." Christ and the Church are chosen of God to bless the world; and no human being can escape from the raising power of God.

It seems clear that there is perfect harmony between the "Limited Parables" and the "Unlimited Parables." They fit each other, as God's election of the few is for the blessing of all the world.

☞ WE would remind our friends of the books we have. THE GOLDEN LINK, $1.00, DAY DAWN, $1.00, PERFECT DAY, 50 cents, and MOSES AND CHRIST, 50 cents, all cloth bound, will all be sent for $2.00 received at one time.

☞When subscribers send their own renewal, by inclosing fifty cents extra, they can have the HOPE sent to any friend on trial, for a year.

"ETERNAL PUNISHMENT."

MANY take "Eternal Punishment" to be endless torment, and argue for it as lightly as if it were a mere question of debate, not seeming to realize its terribleness. I think very few, if any, really believe the fearful dogma. If they did, it seems that it would take all the joy out of their lives. If Christians really believed that their own loved ones, and all others who have died without being converted, are now being tormented in a hell that is worse than literal fire would be to their bodies, and that it will never end, but get worse and worse through endless ages, it seems that it would drive them into insanity.

But people have been taught a theory, and many feel that it must be defended; and Matthew xxv. 46 is one of their chief proof-texts. But they have to assume several things that cannot be proved from the record. First, they assume that the coming of the Lord mentioned in connection with the judgement of the sheep and the goats is to occur at the consummation of all earthly things, while the Bible seems to teach plainly that he comes at the beginning of the millennium, during which those who have part in the first resurrection are to reign with Christ and judge the world. Second, they assume that the "sheep" of this judgement scene are the righteous of all the ages, including the Christians of the Gospel age, while the Bible seems to teach that when he comes in his glory to judge the nations, the saints, having been previously caught away to be with the Lord, come with him in glory, to judge the world.—Compare Matt. xxv. 31, Col. iii. 4 and 1. Cor. vi. 2. Third, they assume that the "goats" in this judgement scene are the wicked of all the ages, including those who rejected Christ, while the scene itself shows that they are naturally selfish people left in the world with the naturally kind people after the saints have been taken away to meet the Lord. Fourth, they assume that the "sheep" were the believers in Christ, and his willing servants; and that the "goats" had rejected Christ, while the passage shows that both classes were surprised to learn from the Judge himself that they had been doing, or not doing, kind things that he took into account. Both classes said: "When saw we thee, etc?" Who ever knew a believer in Christ who did not know that he was serving Him? Fifth, they assume that the Christians of the Gospel age then receive eternal life, when the New Testament teaches that believers in Christ have eternal life now, having "passed from death unto life."—John iii. 36; v. 24; 1. John iii. 14; v. 12.

That the judgement of the "sheep" and the "goats" does not include all mankind seems evident from the order of events in Matt. xxv. Three judgements are here brought to view: (1) that of the ten virgins—two classes in a movement with reference to the Lord's return—which has nothing to do with the world at all, and not even with all Christians; (2) the judgement of all the Lord's servants, the faithful being placed in power to rule according to their several ability; and (3) the following judgement of the nations, which is not due until the

Son of man comes in his glory, and all the saints with him, to judge the nations. Both the sheep and the goats in this scene belong to the nations, and there is nothing in the passage to show that any of them had either accepted or rejected Christ. People have to read into this Scripture what it does not say in order to make it the great proof text of the terrible dogma.

Most all ministers know that the Greek word aionios, which is translated "everlasting" and "eternal" in verse 46, does not always mean endless. And yet many claim that it must mean endless here because it is applied to both the life and the punishment. But knowing that it sometimes has a limited application, we might as well say that it does not mean endless in either case. Young's Concordance says aionios means "age-lasting," and that kolasis (here translated punishment) means "restraint." Some of the lexicons render it "pruning," "cutting off," "correction." The literal rendering of the Emphatic Diaglott is: "And these shall go away into a cutting off age-lasting, and the just ones into life age-lasting." Rotherham renders it: "And these shall go away into age-abiding correction, but the righteous into age-abiding life."

Some think that when Jesus used this language, he had reference to the condition of these two classes in the millennial age, and did not refer to immortality at all; but even if the aionion life here means the endless life, it does not follow that the aionion punishment (age-lasting correction) must be endless punishment. We know that the Greek *aion* and the Hebrew *olam* both mean age. It is an age, whether long or short. It may be the age or life-time of a person, as in Exodus xxi. 6, Deuteronomy xv. 17 and Philemon 15. In these passages the word is an adjective, and is rendered "forever." The same word may refer to the duration of a dispensation, or to the duration of God, Christ or the saints. When it refers to mortals, or to anything that is to come to an end, it is limited, but when it refers to immortals, it is, of course, unlimited. The word aionios does not of itself indicate either limited or unlimited duration. That depends entirely upon the nature of the thing to which it is applied.

If it be claimed that the "goats" are immortal sinners, and that therefore, according to our own rule, their age of punishment must be endless, we answer that the immortality of sinners cannot be proved from the Bible teaching. It never associates immortality with sin. Even the saints are not said to be immortal till they put it on by the resurrection. Mortality and sin go together; and so do immortality and righteousness.

That the object of the "age-lasting fire," into which the "goats" are said to depart, is to restrain and purify, seems clearly Scriptural, and in harmony with the love and purpose of God, as revealed in Christ. The Father sent the Son to be the Saviour of the world. Salvation implies the destruction of sin. In Isaiah iv. 4, we see that the object of the "spirit of judgement" and the "spirit of burning" is to purge away filth. "Our God is a consuming

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THE WORLD'S HOPE.

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EDITOR'S APPOINTMENTS

July 7, and 14, open for special arrangement.

Union Church on Town line about three miles south-east of Peck. Friday, July 19, at 7:30 p. m.

Peck, Mich., July 20, at 7:30 p. m. and on July 21, at 10:00 a. m.

Yale, Mich., July 21, at 3:00 and 7:30 p. m.

Detroit, Mich., July 28. All the Detroit friends are invited to the Odd Fellows' Temple, 129–131 Bethune Ave., Corner Brush St., men's Parlor, First Floor, at 3:00 p. m.

Those in the several localities seeing this please tell others.—EDITOR.

BY observing the date, with the name, on your wrapper or paper, you may know your standing in our subscription book. "Mar. 12," "June 12," "Sep. 12," or "Dec. 12," shows the month to the end of which you have paid, or have been credited. A star (*) with the figures, as "Dec. 12*" shows that you have not paid, but that we have heard from you, and that you have promised to pay. Those who are unable to pay, and have asked for the paper free, are credited as if they had paid. If the date is in the past, or "Dec. 11," it calls for renewal. We want to hear also from all our free readers. If we make mistakes, (to which editors, as well as others, are liable,) please notify us at once and we will gladly correct them.

GENERAL MEETING.

THE General Convention of the Larger Hope people will be held in Battle Creek, Mich., commencing on Friday, August 2, 1912, at 10:30 a. m., and continuing three days. A cordial invitation is extended to all; and all that is practicable will be done to care for those who come.

The services will again be held in the Adams St. church, two blocks north of the Michigan Central Station. Those coming from the Grand Trunk Station take the street car west, transfer at Jefferson St. to any car going north, and get off at Adams St. Those who think they can come please notify R. J. Miller, 32 S. Jefferson St., Battle Creek, Mich.

The Annual Meeting of the Larger Hope Association will be held in connection with thisconvention. We hope to receive lettersof greeting and contributions from those who cannot come. —G. W. PATON, Secretary.

(*Continued from page 199.*)

fire,"—not to destroy man, his own work, but to burn up all bad conditions, like the selfishness of the "goats." We have the same idea in Malachi iii. 1–3. No sinful condition can stand before the Lord when he appears. Why? Because he is like a refiner's fire, and fuller's soap; and he sits as a refiner and purifier of silver, melting it, and burning up the dross, that righteousness may result.

In Hebrew xii. 5–11 we see that the Lord's object in punishment is correction: "Whom the Lord loveth he chasteneth." To chasten is to punish for the purpose of purifying. Unlike our earthly fathers, the Lord chastens "for our profit, that we may be partakers of his holiness." It may be severe at the time, but "afterward it yieldeth the peaceable fruit of righteousness to them who are exercised thereby."

In 1. Corinthians iii. 11–15 we see that the bad works—represented by wood, hay and stubble—are burned, that the man himself may be saved. And in v. 1–5 we see that a great sinner is given over to Satan (not to be hopelessly destroyed or endlessly tormented, but) for the destruction of the flesh (the low nature), that the spirit may be saved in the day of the Lord Jesus.

All these Scriptures are in perfect harmony with the idea that the "goats" are to be subjected to the fire for the purpose of destroying their selfishness; and when this is done, their age of correction must end.

Knowing God's plan, so clearly revealed in the Bible, to make an end of sin, and bring in everlasting righteousness, and draw all to himself, that God may be all in all, we may be sure that when our Lord spoke of "aionion kolasin," (age-lasting correction) he had no thought of endless suffering in mind at all, but an age of purifying fire, preparatory to the final state, when there shall be no more pain, nor death, nor curse; because the former things shall have passed away.

NOTES ON SUNDAY SCHOOL LESSONS.

Growth of the Kingdom.—Mark iv. 26–32; Matt. xiii. 33.

(Lesson for July 21.)

GOLDEN TEXT.—"Thy kingdom come. Thy will be done in earth, as it is in heaven."—Matt. vi. 10.

INTRODUCTION.—Christianity is a seed religion. In this it differs from all other systems of religion. Its success depends on the vitality of the Seed—Christ—and the law of growth. Every false religion has the sword or force principle at its heart. The seed—the word of God, both personal and written—is mightier than the force principle represented by the literal sword and fire. It is sure to triumph because it is of God, and is a manifestation of his life.

I. THE BEGINNING OF THE KINGDOM.—Vs. 26–29. The kingdom of God (Mark) and the kingdom of heaven (Matthew) seem to be the same thing. Our Lord here represents its working (both in the heart of the individual and in the world) by a farmer sowing the seed and patiently waiting for the crop. The seed germinates, springs up, and develops, silently, gradually, constantly as expressed in, "First the blade, then the ear, and after that the full corn in the ear." It is simple, yet full of mystery. Man's work may fail, because he is dealing with corruptible seed; but the Lord's work never fails, because he is dealing only with the incorruptible seed, the word of God, which liveth and abideth forever. God uses man in his sowing and work, but He Himself is th

Power. And when the harvest comes, he gathers the fruit of his own sowing.

II. THE GROWTH OF THE KINGDOM.—Vs. 30-32; Matt. xiii. 33. The first illustration here is the mustard-seed. It was the smallest seed in Jewish husbandry, but it grew to be the greatest herb from such sowing—like a tree in which the birds could lodge. Many things are blessed by Christianity that are not a part of it. The kingdom of God is like this seed in its small beginning, its great vitality, and in its success and use. Some of these parables suggest partial failure, but this one shows success. The supreme power of the kingdom is not realized in the present age. This is preparatory; but the glory is yet to come.

The second illustration here used is the Leaven and the Meal. This parable also shows the success of the kingdom. There is no limitation here. Many claim that leaven is always a type of evil, and take this parable as a prophecy of the overwhelming spirit of evil in the nominal church. But leaven does not always represent evil; here we are plainly told that it represents, not the devil's work, but God's own kingdom. As all are to be leavened, if the leaven is evil, it must result in universal failure; but if the leaven is good, it anticipates universal success. The meal seems to represent mankind in three measures—the three worlds. After the tares are gathered out, and the church is perfected and glorified by the marriage to Christ then in the grandest sense the "woman" will be ready for her work; and the three worlds of men—the past, present and future—will be the field of her operation, and all shall be made to die to sin, and be raised by the life of the Lord imparted. Then God shall be all in all, and they shall do his will. It is a blessed thing to be a part of the "woman,"—the church—now; but one great element of her blessedness is her future work—to bless all the race.

The Wheat and the Tares.—Matt. xiii. 24-30, 36-43.

(Lesson for July 28.)

GOLDEN TEXT.—"Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—Ver. 30.

INTRODUCTION.—The parables in this chapter seem to be related. The first—the parable of the Sower—was not introduced like the others by "The kingdom of heaven is likened," but simply by, "Behold, a sower went out to sow." The reason for this seems to be that it had its primary fulfillment in the earthly ministry of our Lord, while the others had their fulfillment after the kingdom had its beginning at Pentecost. The first had to do with finding the "good ground" among the Jewish people—the fruit of the first parable being the seed of this one.

I. THE KINGDOM OF HEAVEN.—Vs. 24, 41, 43. Here the kingdom is represented by a man, who sowed good seed in his field. Then the kingdom is expanded into the "good seed," "the children of the kingdom," and verse 43 seems to refer to their shining in glory. Jesus was a personal embodiment and manifestation of the kingdom—both King and Subject. And the Church, his Body, is an expansion of Himself.—See 1. Cor. xii. 12.

II. THE SOWER.—Vs. 24, 37. He is the Son of man. Some, overlooking the order, say God is the Sower, that he began in Eden, and has been sowing ever since. But "the Son of man" is one of the names of Jesus after his coming in the flesh. Clearly this parable finds its fulfillment between Pentecost and the harvest of the Gospel age.

III. THE GOOD SEED.—Vs. 24, 38. In the parable of the Sower, the seed was the word of God, but in this, "The good seed are the children of the kingdom." The "honest and good hearts" of the Jewish fold, who received the word, became the seed for the new sowing—making the nucleus of the Gospel Church.

IV. THE FIELD.—Vs. 24, 38. In the other parable, the seed—the word—was sown in human hearts; but here, "The field is the *world*,"—mankind. "God so loved the *world*." Before Jesus' death his commission was limited: "Go not in the way of the Gentiles," but after he rose he said: "Go ye into all the world."

V. TARES AMONG THE WHEAT.—Vs. 25, 26, 38, 39. The church as first planted was composed of "the children of the kingdom," baptized by the Spirit. In it hypocrites could not live.—See Ananias and Sapphira. But later, when men slept, the enemy sowed tares among the wheat. The tares are false professors in the church—"the children of the wicked one." The church has been mixed ever since.

VI. GROWING TOGETHER.—Vs. 28–30. Seeing the tares among the wheat, where the enemy had sown them, the servants asked permission to root them out. But the Master said: "Let them grow together till the harvest." Not being fully competent, they might root up the wheat with the tares. What bad work they have made judging and trying to get rid of the false!

VII. THE HARVEST.—Vs. 30, 39-43. "The harvest is the end [the last part—not a point] of the age,"—the gospel age. The Greek word here translated "world" is "aion,"—age. In verse 38, the word translated "world" ("The field is the world,") is "kosmos." The harvest here is not the end of the Jewish age, nor the end of time, nor the end of the material globe, but the last part of the gospel age—the time of the Presence (parousia) of the Crowned Reaper and his assistant reapers—the angels. Their work is to separate—not the world of mankind—but the tares—the false professors—from the wheat, and subject them to a process of judgment, represented by fire—of which neither the duration nor the object is here mentioned. It will be a severe experience, but we need not—dare not—say it is hopeless. All hypocrisy must be destroyed when the Lord turns the people to a pure language, to serve him with one consent.—Zeph. iii. 8, 9.

The first object of separating the tares is to cleanse the church. When the reapers have gathered out of his kingdom—the church—all things that offend, "Then shall the righteous [the wheat—the children of the kingdom] shine forth as the sun in the kingdom of their Father." The Lord's work will no longer be hindered by false professors. The light will no longer be obscured. That will be the age of the New Jerusalem, and in Revelation we are told that the nations shall then walk in her light and be blessed. And Jesus said: "He that hath an ear to hear let him hear."

EXTRACTS FROM LETTERS.

Full of Truth.

DEAR BRO. PATON:—The missing papers you sent me came yesterday. I am so glad. Many thanks. They are full of living, present day truth, clear and strong. How I do love to hear people talk who dare say Amen out loud without the fear of man. Criticisms are no more than butterflies to face. How *can* humanity understand till taught by the super-human Teacher—the Holy Spirit that Jesus said the Father would send in his name, and that he should teach you, make known unto you. He has been our Teacher, giving us all that our Father wished us to know. The shewbread—bread of appointment—is proof of this. For he has given his word to be our daily bread. This is not the bread for the outer man, but for the inner man. And as it was only for the elect church—needed for their perfection—none but them are allowed to eat of it, or to understand it. But the inner man, being spiritual, is taught by the Holy Spirit the deep things of God's word; and when it is due time for

the critics to understand, the Holy Spirit will enlighten them to their great joy. I feel great sympathy for those who do not see. They will be delighted with the wisdom and the love of God when his due time comes for them to know.—Mrs. L. D. Heath, San Leandro, Cal.

A Friend in Need.

DEAR BRO. PATON:—Inclosed find a dollar to pay for the HOPE another year.

Since the death of my dear companion, I have learned what real trouble is. I have also learned, when earthly friends failed to reach my case, that I have a Friend who is both willing and able. Bless the name of Jesus, who is "a man of sorrows and acquainted with grief." I know the HOPE will be a great comfort to me in my sad and lonely hours; for it is food to my hungry soul.

You may also place my name on the list of the Larger Hope Association, as nothing suits me better than the truth. Thank God for his tender mercy. Without him I would have sunk as the great ship that went down of late. But if we trust him, he is able to carry us over the icebergs of trouble and disappointment.

I have said more than I aimed to. I just ask you and all the Hope Family to pray for me in this great need. Your brother in the faith of the victory of Christ, Harold Lee, Subiaco, Ark.

TIMES AND SEASONS.

IT is well known that during the past century there has been a wide-spread expectation of the Lord's coming and a change of dispensation. And the idea of its being near was the result of the open Bible and the study of prophecy, mainly on the line of what is called the "year-day" method of interpretation.

But many are looking for the Lord who reject the "year-day" theory, and the "historical" application of the Book of Revelation. They say there are no time measurements spanning the gospel age, or marking the dawn of "the Day of the Lord;" and yet they are confident that the Lord's coming and day are near. How do they know? Are they not virtually building on the foundation of those who have studied the time prophecies? It seems evident that but for such study this modern advent awakening would not have been.

One of the positions taken by those who reject the "year-day" application of prophecy is that the age for the calling out of the church is like a parenthesis between the cutting off and the restoration of Israel; that this parenthesis lies between the sixty-ninth and the seventieth weeks of Daniel ix. 24-27 (which they apply as weeks of years); that the sixty-ninth week ended at the death of Christ, where Israel was cut off, and that the seventieth week will come in after the church is taken away to meet the Lord, and Israel is restored, whenever that may be. They claim that the true attitude of the church has always been to expect the return of the Lord at any time. They claim that in the seventieth week the 2300 days (almost six and a half years) of Daniel viii. 14 will be located, and that the 1260 days of Daniel and Revelation will be common time, and measure the second half of the seventieth week. They look for the coming of a personal antichrist, who, in the 1260 common days, will do the terrible work of the eleventh "horn" of the fourth "beast," (Dan. vii. 24-26); and yet they claim to believe in the "literal" interpretation of prophecy. And this is to be "the time of trouble such as never was, etc." The destruction of so many millions during the 1260 *years* of Papal rule do not meet their ideal of the terrible work of the antichrist.

We do not object to the idea that the gospel age for the development of the church is like a parenthesis between the suspension and the restoration of Is-